

Kabbalah, Science and the Meaning of Life

Rav Michael Laitman, PhD



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KABBALAH, SCIENCE
AND THE MEANING OF LIFE

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FOREWORD

The essence of human nature is its perpetually evolving desire for pleasure. To realize this desire, we feel compelled to discover, invent, and improve our reality. The gradual intensification of the desire for pleasure has been the force behind human evolution throughout our history.

The desire for pleasure evolves through several stages. In the first stage, it manifests in the need for sustenance, such as food, reproduction, and family. In the second stage, the desire for wealth arises, and in the third, there is a craving for honor, power, and fame. Development of these three stages had led to major changes in human society—it became a diversified, multi-class society.

The fourth stage signifies our yearning for learning, knowledge and wisdom. This expresses itself in the development of science, educational systems, and culture. This stage has become associated with the Renaissance and the Scientific Revolution, and is still predominant today. The desire for knowledge and erudition requires that we understand our surroundings.

To understand the present state of humanity and its prospects, we must build a bridge connecting several milestones in the evolution of science. These milestones have significantly affected our approach to life.

The Scientific Revolution that occurred during the 16th century brought radical changes in our thought patterns. At the time, researchers believed that theories must be tested against experiments and observations. They also cautioned us to avoid mythological and religious explanations. At the center of scientific thinking was an analysis of reality, and the search for scientific answers to age-old questions. Until then, these topics had been ascribed to a divine power.

In his book, *Mathematical Principles of Natural Philosophy* (1687), Isaac Newton (1642-1727) proposed a theory of mechanics that would let us calculate the change in the motion of any body when influenced by a given force. The success of Newton's theory presented a whole new worldview. Newton's deterministic viewpoint stated that in any event, regardless of its nature, a certain natural law will manifest. The presence of the Divine was of little importance because the trajectory of all motion is fixed, and there was no intervention by the Divine.

The deterministic approach was well described by the astronomer, Pierre Simon Laplace (1749-1827) as he sought to explain to Napoleon how our solar system had been formed. When Napoleon asked him about God's place in the process, Laplace replied: "Je n'avais pas besoin de cette hypothèse-là" ("I did not need this hypothesis there").

Thus, science left no room for the existence of other aspects beyond its own limits, including those realities that are hidden from our perception. Everyone believed that humanity had discovered the necessary measures to know the world as it really was.

In the late 1800s, it seemed that classical physics had provided researchers with a complete set of laws for every natural phenomenon. Many researchers maintained that these laws would help them explain even the few phenomena that remained mysteries. Since physics has always been considered "the mother of all sciences" and the forefront of technology and experimentation, its discoveries served as the foundation for research in other sciences, as well.

The era of modern physics began in the early 1900s with Albert Einstein's (1879-1955) revolutionary discoveries. Einstein's Theory of Relativity generated a fundamental change in attitude towards everything that had previously been known about time, space, mass, motion, and gravity. Einstein's theory unified time

FOREWORD

and space into a single entity—time-space—revoking the premise that time and space were absolute.

In the 1930s, another theory emerged: Quantum Mechanics, also known as Quantum Theory. This spurred an ongoing revolution in physics whereby all measurements yielded only approximate, quantitative results, probabilities that Quantum Theory calculations would interpret.

Quantum Theory was able to describe several phenomena that could not be explained by preceding theories. The most famous of these was wave-particle duality, showing that microscopic objects such as electrons behave as waves under some conditions, and as particles under others.

A fundamental concept of Quantum Theory is the Uncertainty Principle, which maintains that the *observer* affects the observed event. Hence, the key question is, “What do the measurements actually measure?” This principle implies that the concept of an “objective process” becomes irrelevant. Moreover, beyond the measured results, an “objective reality” simply cannot exist.

The discoveries of Quantum Physics drastically changed scientists’ approach. The deterministic concept that maintained that physics revealed objective facts of nature and described their absolute existence was dismissed.

It was replaced by an understanding that physics does *not* know the true essence of nature. Physics can only assist in building paradigms, patterns, and formulae that calculate results of an experiment within a certain boundary of probabilities.

Contemporary science differentiates between the “actual reality” that exists independent of the observer, and the reality that the observer can describe. Today, researchers understand that what had once been defined as “absolute fact” is destined to give way to new conclusions and new experiments. These, in turn, will yield to ever-newer formulae and experiments.

It is now evident that science does not present the absolute truth, but rather a picture of the world as depicted through current experiments, perceptions, and paradigms. Moreover, the greater our knowledge of the world, the greater the uncertainties and contradictions we face.

Acknowledging the above has significantly diminished the predominance of natural science in general and physics in particular. Instead, it positioned science as a tool that uncovers a limited part of reality, rather than the absolute truth. The actual reality is hidden from us; we cannot discover it by means of scientific research.

In recent years, many scientists have become interested in various religions, new age theories, and mysticism. They are trying to find new tools and new ways to understand the hidden parts of reality, those unattainable by using conventional research methods.

This scientific predicament has escalated into a crisis since the turn of the century, challenging our ability to expose the full picture of the world we live in, and to understand the rules that govern both nature and humanity.

Once humanity exhausted its desire for knowledge and erudition and the visible reality had been researched, a new desire surfaced—to know the highest of concepts and the hidden part of reality. This is the stage of the evolution of desires that humanity has reached today.

This is the background for the appearance of the wisdom of Kabbalah, which offers humanity a new perspective, a scientific worldview that Kabbalists discovered thousands of years ago. Our current desire to know all of reality shows that humanity is ready to be exposed to Kabbalah.

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The Kabbalistic perception of the world includes premises that other religions accept on faith, coupled with a scientific approach. Kabbalah develops tools within us that welcome us into a comprehensive reality and provide means to research it.

Kabbalah, Science and the Meaning of Life presents the fundamentals of the science that explores the aspects of reality hidden from scientists. When we discover those hidden parts, our knowledge of the world we live in will be complete. By uniting both the hidden and the revealed, we will prepare ourselves for accurate scientific research and the discovery of the genuine formulae.

By uncovering the hidden, our view of the world will become complete, liberated from the boundaries of relative perception and we will be able to unveil the existence of every part of reality, beyond time, space and motion. The Wisdom of Kabbalah grants all the above to anyone who truly seeks it.

This book is based on talks given by the author and compiled by his students.

Kabbalah
Meets
Quantum Physics

A unique scientific conference was held in San Francisco, California in March, 2005, introducing Kabbalist Rav Michael Laitman, PhD and quantum physicists William Tiller, PhD, Dr. Jeffrey Satinover, and Fred Alan Wolf, PhD. All three scientists participated in the docudrama hit, *What the Bleep Do We Know?* The theme of the conference was “Quantum Physics Meets Kabbalah.”

This fascinating conference consisted of intense closed discussions and public presentations. Following the introduction of the participants, Dr. Laitman gave an overview of Kabbalah, explaining the structure of reality and how the substance of Creation—the desire to receive pleasure—evolves. It only took one session to create a common language among the scientists.

Later that evening, the scientists presented their specific fields of expertise in a public panel before lecturers and students from the University of California, Berkeley, and Stanford University.

The next morning they returned to the discussion table. In between discussions they shared their impressions from the conference and exchanged stories of their own personal quests.

A few weeks later, Dr. Satinover attended an international congress in Israel whose theme was “The Wisdom of Kabbalah.” During the congress, Dr. Laitman and Dr. Satinover discussed diverse topics such as freedom of choice, the global crisis, the family unit in the 21st century, the intensifying search for spirituality, and the future of humankind. Dr. Satinover gave a public presentation about quantum physics and its far-reaching implications.

The explanations of Kabbalah in this part of the book are based on these meetings.

The Editor

ATTENDEES
OF THE SAN FRANCISCO CONFERENCE

PROFESSOR WILLIAM TILLER

Prof. William Tiller, PhD in Physics, University of Toronto, is a former Materials Science and Engineering Professor at Stanford University. He has published more than 250 scientific publications, including several books. His primary books are *Some Science Adventures with Real Magic*; *Conscious Acts of Creation: The Emergence of A New Physics*; *Science and Human Transformation: Subtle Energies, Intentionality and Consciousness*.

FRED ALAN WOLF, PHD

Fred Alan Wolf, PhD in Theoretical Physics from UCLA, is a lecturer and a quantum physicist who has had contacts with renowned physicist David Bohm (1917-1992) and studied with Richard Feynman (1918-1988), among the most prominent physicists of the 20th century.

Dr. Wolf has also authored eleven books that were translated into several languages. Among his books are: *Taking the Quantum Leap: The New Physics For NonScientists*; *The Yoga of Time Travel: How the Mind Can Defeat Time*; *Matter into Feeling: A New Alchemy Of Science and Spirit*, and *Mind into Matter*.

JEFFREY SATINOVER, MD, MSC

Dr. Jeffrey Satinover holds degrees from M.I.T. (SB), Harvard (EdM), the University of Texas (MD), and Yale (MS). He completed psychoanalytic training at the C.G. Jung Institute of Zürich. He is a former Fellow in Psychiatry and Child Psychiatry at Yale, where he was twice awarded the Department of Psychiatry's Seymour Lustman Residency Research Prize (2nd place). He

PART I: KABBALAH MEETS QUANTUM PHYSICS

was the 1975 William James Lecturer at Harvard. Until recently, he was a teaching fellow in the Department of Physics at Yale University. Today, Dr. Satinover is completing his PhD in Quantum Physics at Nice University in France and teaches constitutional law at Princeton University.

Dr. Satinover has written five successful books that were translated into nine languages and sold hundreds of thousands of copies. His most famous book, *The Quantum Brain*, set new standards in popular science writing and was celebrated by critics. This book touches upon several themes: mathematics, science, computers, quantum physics, and artificial intelligence. Two other books of Satinover's became bestsellers: *Cracking the Bible Code*, and *Homosexuality and the Politics of Truth*.

MICHAEL LAITMAN, PHD

Rav Michael Laitman has a PhD in Philosophy from the Russian Academy of Science and an MSc in Bio-Cybernetics from the Polytechnic Institute of St. Petersburg. He was the disciple and personal assistant to Rabbi Baruch Ashlag (1907-1991) for twelve years. During those years, Rav Laitman acquired The Sulam Method, teachings passed on to his mentor by his father, Rabbi Yehuda Ashlag (1884-1954), known as Baal HaSulam for his *Sulam* commentary on *The Zohar*.

Rav Laitman has written thirty books on Kabbalah, which were translated into ten languages. His daily lessons are broadcast live and recorded on cable television in the US, in Israel, and on the Internet to tens of thousands of students worldwide. In recent years, Rav Laitman has become a frequent speaker at scientific conferences and conventions in Europe, East Asia and North America, expounding on the links between Kabbalah and science.

Dr. Laitman says that when he finished school, he was searching for a profession that would enable him to explore the meaning of life. He chose bio-cybernetics because this field researches life systems and the laws that dictate their existence.

“I had hoped,” he explains, “that through this study, I would understand how the inanimate evolves to vegetative and then to animate. Yet the question that troubled me most was, “What are we living for?” It is a question that arises in each of us, but dissolves in the course of our routine race of life.

“When I completed my academic studies, I worked at The Leningrad Institute of Hematology in Russia. Even while conducting research as a student, I was fascinated with the wondrous way in which a living cell sustains life. I was awestruck by the harmonious incorporation of each cell in the body. The research centered around cell structures and their various functions in the body, but I could not find an answer to the question about why the entire body exists.

“I assumed that much like a cell in a body, the body, too, is part of a greater system in which it functions as a part of a whole. Yet, my attempts to research that question in the scientific framework were met with recurring rejections. I was told that science does not deal with these questions.

“Disillusioned, I had resolved to leave Russia as quickly as possible, hoping to continue in Israel the research that had so captured my heart. In 1974, after four years of being a ‘refusenik’ (a person who is denied an exit permit from the Soviet Union by the government), I received the longed-for exit permit and arrived in Israel. Alas, here, too, I was only offered to conduct studies and research on the limited single-cell level.

“I realized I had to search for a place where I could study the general systems of reality. I turned to philosophy, but before long realized that the answer was not to be found there. I then tried to

find answers in religion, but had found nothing but a mechanical performance of The Commandments. There was no deeper understanding there.

“Only after many years of searching did I finally find my teacher, Rabbi Baruch Ashlag. I was with him for twelve years, from 1979 to 1991. To me, he was the Last of the Mohicans, the last Kabbalist in the chain of great Kabbalists that extended through the generations. I was his personal assistant and his disciple. I did not leave his side all through that period, and I wrote and published my first three books with his support in 1983.

“After my teacher passed away, I began to develop and publish the knowledge I had received from him. I considered it a direct continuation of his work. In 1991, I founded Bnei Baruch, a group of Kabbalists who study and practice the method of Baal HaSulam and his son, Rabbi Baruch Ashlag.”

Since then, Bnei Baruch has become an international organization comprising many thousands of students. Its members research, study and disseminate Kabbalah.

Bnei Baruch maintains the largest Internet site on Kabbalah, offering a wealth of information in twenty-two languages, and the most extensive media and text archive of lessons, books, and films on the Internet. All the material is offered free through the site (www.kabbalah.info). Bnei Baruch recently established the Ari Films production company, producing documentaries and educational films aired on cable television networks in Israel, North America, and Europe.

Additionally, Bnei Baruch established the Ashlag Research Institute (ARI), named after Baruch Ashlag, which serves as a center for public discussions on Kabbalah. The educational and academic goals of the ARI derive from a deep commitment to bring the teachings of Baal HaSulam to the center stage of public discussion.

ATTENDEES OF THE SAN FRANCISCO CONFERENCE

When Rav. Laitman saw the film, *What the Bleep Do We Know?*, he said: “I was overjoyed by the sensation that the scientists appearing in it were asking the same questions I once did. I thought that perhaps they would take interest in the wisdom Kabbalah offers.”

PRESENTING KABBALAH

An abbreviation of Dr. Laitman's presentation at the public panel before students and teachers from the universities of Berkeley and Stanford.

The wisdom of Kabbalah ("reception" in Hebrew), as its name implies, teaches us how to receive. It explains how we perceive our surrounding reality. To understand who we are, we must first learn how we come to sense reality around us, and how to cope with the events that befall us. The wisdom of Kabbalah provides us with all these insights.

The wisdom of Kabbalah does not come to an individual naturally, but only when one reaches the right level of ripeness. This is why Kabbalah is being exposed to so many these days, and this is also the reason why it was hidden for thousands of years.

Previous generations believed that the world exists by itself, whether or not we are there to perceive it, the world is the way it is and exists objectively, independently. Afterwards, people began to understand that our picture of the world is shaped by who we are. In other words, the picture of the world is a combination of our own attributes and external circumstances.

Therefore, we perceive only a part of everything around us. For example, right now there are numerous waves outside us, but we can only perceive one of them, the wave that we are attuned to perceive. Hence, we perceive external conditions according to our internal qualities. If we have nothing in common with the outside world, we will not perceive or feel any of it.

Kabbalah speaks extensively of our perception of time, space, and motion. Why does it seem to us that reality expands, that it is at a certain distance from us? What is the source of our perpetual sense of movement and change? Is this a result of inter-

nal processes that we are experiencing, or does it exist regardless of them?

The more we progress in the study of our internal being, the more we find that our perception of reality depends on us. Once humankind sufficiently evolves in knowledge, science, and technology, we will be able to perceive what the wisdom of Kabbalah has to offer.

The wisdom of Kabbalah says that around us there is only “The Upper Light,” a single force in a permanent, unchanging state. Nothing exists besides this Upper Light. In such a state, the words *existent* or *nonexistent* mean the same because we only measure changes. When there are no changes, there is nothing to measure.

Within each of us is a “gene,” a bit of information that constantly evokes in us new sensations and emotions. We picture the world from within these sensations, which is where we derive the awareness that we exist. All these processes occur within us and design our perception of the outside world.

Actually, nothing exists outside of us, but our picture of reality appears *as if* it were outside of us. The concept I am presenting here was described by the greatest Kabbalists thousands of years ago, and is both fascinating and awesome in the richness of experiences it provides. It is written in *The Book of Zohar (The Book of Radiance)* that only when we understand that perception, experience it, and master it will we understand the writings in the Kabbalah books and in the *Zohar* itself.

Once we have recognized the limits of our perception, Kabbalah can teach us how to discover what really exists outside of us. Through Kabbalah, we can transcend our natural qualities, build new tools of sensation, and through them fully experience the external reality.

When we are liberated from the chains of our innate perceptions, we can discover a whole new world and begin to experience life's eternal, complete, and unbounded flow. We will be able to experience the forces that operate on reality as a single power, and events that seemed accidental to us, unexpected or incomprehensible will suddenly make sense.

For such people, the spiritual world can become a system of forces that stands behind our perceived reality, the forces that propel reality. It is similar to examining embroidery: from the front, it looks like any other picture, but from the back, you can see the threads that comprise the picture, and their interconnections. Discovering these threads and interconnections provides knowledge about ourselves and the world around us.

The wisdom of Kabbalah is appearing now because we are living in a special time: on the one hand, we have many ways to succeed at being happy, but on the other hand, we cannot seem to achieve it. Kabbalah does not repeal any other teachings or sciences. Nor does it challenge humanity's progress over the generations. It cherishes humankind's achievements, but as we come to the crest of these achievements, humanity is beginning to experience a growing need to sense the complete reality. This is the reason for the growing interest in Kabbalah today.

To reach this goal and to experience the spiritual world, we must cultivate within us identical qualities to those of the spiritual world. Everything we perceive in reality is through an equivalence of qualities. Therefore, we see and discover new things in the world according to the qualities within us.

As we mature, we acquire new qualities, both from our parents and from our surroundings. After absorbing them, we can use them to study our surrounding reality. We acquire many different kinds of attributes, some of which awaken in us naturally in time, and some that are acquired by the influence of our environ-

ment. However, some qualities cannot be acquired naturally, and must be developed within us through a special method.

The wisdom of Kabbalah builds such qualities. The act of studying authentic texts by genuine Kabbalists affect us as readers in a unique way, evoking subtle discernments. There are no other texts or methods in our world that can do so. The study of Kabbalah creates a special perception with which we can begin to see what appears to be “ordinary reality” from a new perspective.

We can compare it to looking at a stereogram (A picture in which the delineated objects have an appearance of solidity). When we look directly at the picture, it appears to be a medley of incomprehensible lines. But if we blur our gaze, we will be able to “penetrate” the picture and discover a rich, three-dimensional image.

The wisdom of Kabbalah acts on us in much the same way, helping us “capture” that picture. In fact, Kabbalah doesn’t present anything new, but simply refocuses our gaze so we can begin to “see.”

When a person begins to perceive the correct picture, and experiences the opening of the Upper World, this discovery is accompanied by the wondrous sensation of eternal life, and endless, boundless stream of pleasures. This is where our lives are leading us.

FURTHER READING

Basic Concepts in Kabbalah: By reading in this book, one develops internal observations and approaches that did not previously exist within. This book is intended for contemplation of spiritual terms. To the extent that we are integrated with these terms, we begin to unveil the spiritual structure that surrounds us, almost as if a mist had been lifted.

A Guide to the Hidden Wisdom of Kabbalah: provides the reader with a solid foundation for understanding the role of Kabbalah in our world. The content was designed to allow individuals all over the world to begin traversing the initial stages of spiritual ascent toward the apprehension of the upper realms.

Attaining the Worlds Beyond: is a first step toward discovering the ultimate fulfillment of spiritual ascent in our lifetime. This book reaches out to all those who are searching for answers, who are seeking a logical and reliable way to understand the world's phenomena. This magnificent introduction to the wisdom of Kabbalah provides a new kind of awareness that enlightens the mind, invigorates the heart, and moves the reader to the depths of their soul.

Awakening to Kabbalah: a distinctive, personal, and awe-filled introduction to an ancient wisdom tradition. Rav Laitman—a disciple of the great Kabbalist Rabbi Baruch Ashlag (son of Yehuda Ashlag)—provides you with a deeper understanding of the fundamental teachings of Kabbalah, and how you can use this wisdom to clarify your relationship with others and the world around you.

Using language both scientific and poetic, he probes the most profound questions of spirituality and existence. This provocative, unique guide will inspire and invigorate you to see be-

yond the world as it is and the limitations of your everyday life, become closer to the Creator, and reach new depths of the soul.

The Kabbalah Experience: Never has the language of Kabbalah been as clear and accessible as it is here, in this compelling, informative collection. The depth of wisdom revealed in the questions and answers of this book will inspire reflection and contemplation. Readers will also begin to experience a growing sense of enlightenment while simply absorbing the words on every page.

The Kabbalah Experience is a guide from the past to the future, revealing situations that all students of Kabbalah will experience at some point on their journeys. For those who cherish every moment in life, the author offers unparalleled insights into the timeless wisdom of Kabbalah.

The Path of Kabbalah: “Thou shalt not make unto thee a graven image, nor any manner of likeness” (Exodus 20:3). This prohibition from the Bible is also the basis of the Wisdom of Kabbalah. Kabbalists state that there is no reality at all, but something called His Essence, the Upper Force.

As uncanny as it sounds, this notion hides in its wings the very prospect of freedom, for every person, for every nation, and for the entire world. The structure and the perception of reality are the surface of this book.

But the story of humanity, or more accurately, of the human soul, is the undercurrent that drives the reader forward in this book. It is about you; about me; about all of us. This book is about the way we were, the way we are, the way we will be, and most importantly, it is about the best way to get there.

The Science of Kabbalah: is the first in a series of texts that Rav Michael Laitman, Kabbalist and scientist, designed to introduce readers to the special language and terminology of the Kabbalah. Here, Rav Laitman reveals authentic Kabbalah in a manner

that is both rational and mature. Readers are gradually led to an understanding of the logical design of the Universe and the life whose home it is.

The Science of Kabbalah, a revolutionary work that is unmatched in its clarity, depth, and appeal to the intellect, will enable readers to approach the more technical works of Baal HaSulam (Rav Yehuda Ashlag), such as *Talmud Eser Sefirot* and *Zohar*. Although scientists and philosophers will delight in its illumination, laymen will also enjoy the satisfying answers to the riddles of life that only authentic Kabbalah provides. Now, travel through the pages and prepare for an astonishing journey into the Upper Worlds.

Introduction to the Book of Zohar: is the second in a series written by Kabbalist and scientist Rav Michael Laitman, which will prepare readers to understand the hidden message of “*The Zohar*”. Among the many helpful topics dealt with in this companion text to *The Science of Kabbalah*, readers are introduced to the “language of roots and branches,” without which the stories in *The Zohar* are mere fable and legend. Introduction to *The Book of Zohar* will certainly furnish readers with the necessary tools to understand authentic Kabbalah as it was originally meant to be, as a means to attain the Upper Worlds.

Wondrous Wisdom: This book presents the first steps, an initial course on Kabbalah, based solely on authentic teachings passed down from Kabbalist teacher to student over thousands of years. Offered within is a sequence of lessons revealing the nature of the wisdom and explaining the method of attaining it. For every person questioning “Who am I really?” and “Why am I on this planet?” this book is an absolute must.

Kabbalah for Beginners: By reading this book you will be able to take your first step in understanding the roots of human behaviour and the laws of nature. The contents present the es-

sential principals of the Kabbalistic approach and describe the wisdom of Kabbalah and the way it works. *Kabbalah for Beginners* is intended for those searching for a sensible and reliable method of studying the phenomenon of this world for those seeking to understand the reason for suffering and pleasure, for those seeking answers to the major questions in life. Kabbalah is an accurate method to investigate and define man's position in the universe.

The wisdom of Kabbalah tells us why man exists, why he is born, why he lives, what the purpose of his life is, where he comes from, and where he is going after he completes his life in this world.

ABOUT BNEI BARUCH

Bnei Baruch is a non-profit organization that is spreading the wisdom of Kabbalah to accelerate the spirituality of humankind. Kabbalist Rav Michael Laitman, PhD, who was the disciple and personal assistant to Rabbi Baruch Ashlag, the son of Rabbi Yehuda Ashlag (author of *The Sulam* commentary on *The Zohar*), follows in the footsteps of his mentor in leading the group toward its mission.

Laitman's scientific method provides individuals of all faiths, religions, and cultures with the precise tools necessary for embarking on a captivating path of self-discovery and spiritual ascent. With the focus being primarily on inner processes that individuals undergo at their own pace, Bnei Baruch welcomes people of all ages and lifestyles to engage in this rewarding process.

In recent years, a massive worldwide search for the answers to life's questions has been underway. Society has lost its ability to see reality for what it is and in its place superficial and often misleading concepts have appeared. Bnei Baruch reaches out to all those who are seeking awareness beyond the standard, people who are seeking to understand our true purpose for being here.

Bnei Baruch offers practical guidance and a reliable method for understanding the world's phenomena. The authentic teaching method, devised by Rabbi Yehuda Ashlag, not only helps overcome the trials and tribulations of everyday life, but initiates a process in which individuals extend themselves beyond their present boundaries and limitations.

Rabbi Yehuda Ashlag left a study method for this generation, which essentially “trains” individuals to behave as if they have already achieved the perfection of the Upper Worlds while still here in our world. In the words of Rabbi Yehuda Ashlag, “This method is a practical way to attain the Upper World, the source of our existence, while still living in this world.”

A Kabbalist is a researcher who studies his or her own nature using this proven, time-tested and accurate method. Through this method, one attains perfection and control over one's life, and realizes life's true goal. Just as a person cannot function properly in this world without having knowledge of it, the soul cannot function properly in the Upper World without knowledge of it. The wisdom of Kabbalah provides this knowledge.

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